awareness in Van could have ensured his happy union with Nanda, but, as things stand, Nanda would have to spend her days in renunciation of a wicked world. It is in *The Golden Bow!* that Henry James transforms the moral turpitude of the Prince to moral responsibility, and brings about the happy reunion of the Prince and Maggie Verver.

In rejecting Nanda, Van rejects tested goodness. His failure to recognize the importance and value of the moral consciousness in human affairs results from an aggressive intellectuality which hardens the heart and dries up the 'sacred fount'. What makes for refinement is the harmonious blending of the best qualities of the head and the heart. With the head one might acquire knowledge, and possibly partial self-knowledge, but what transforms knowledge into total self-knowledge is the catalyst of "recognition", for which one has to turn to one's own heart. With the petrification of the heart the moral sense is paralysed, and the consequence is the blighting of human happiness by the destructive forces of evil. The absence of a moral sense in Maisie and Aggie results in their corruption by the evil world. The perceptive, intelligent, and moral Nanda acquires a knowledge of the world and of herself, and through a consciousness of reality understands the nature and extent of her relationship with, and her involvement in the world. Her final withdrawal from the Buckingham Crescent is a self-redeeming gesture of renunciation in an incorrigible world. The novel dramatises the recoil of the refined self away from a world, which has rendered Itself incapable of a direct experience of life, and has been reduced to a state of idiotic parasitism deriving its only perceptions of meaning through a vicarious satisfaction of its lusts and greeds, its pulses and needs. The self in reaction against such an imbecile world finds a haven in a consciousness made porous to, but not contaminated by the experience of an 'awkward' age.

In *The Sacred Fount,* Henry James dramatises the self-destructive nature of intellectual pride. The head and the heart

should have an equal share in the refinement of the individual consciousness. An over-emphasis on either of them results in a lop-sided growth of the consciousness, and consequently in a partial apprehension of reality and truth. In *The Awkward Age,* James hints at the dangers of a social conversation which is over-intellectualized to the point of abstraction from life. In *The Sacred Fount** James fulfy explores the evil of an over-ratiocinative mind which renders the individual morally incapable of living up to his full humanity in the human situation, of which he is a specially committed spectator.